

The Christian Community

A JOURNAL OF COMMUNITY RELIGION

1:18
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THEN the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.

AND they stripped him, and put on him a scarlet robe.

AND when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews.

MATTHEW 27:27-29



327. MANET

JESUS MOCKED

The Art Institute of Chicago

APRIL 7, 1935

MERGING THE CHRISTIAN AND THE COMMUNITY CHURCHMAN

The Community Church Workers of the United States of America, (Inc.)

1302 Chicago Temple, 77 West Washington Street,
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OBJECTS

- To foster Christian unity.
- To help communities unite local churches.
- To plan community programs.
- To hold conferences.
- To foster and promote fellowship for community religion.
- To help reduce competition and overlapping of effort.
- To place cooperation above competition.

Members in Every State
Service Bureau for Churches and Ministers
Uniting Churches
Promoting Community Programs
Publicity on Church Unity

The Passing Show

EVERY human being hankers for some sort of relationship with the Eternal. In its lowest form this is a craving for a physical contact with God; at its highest it is a desire to spend our lives in such a way that this world is a different place because we have been here. The ancients were satisfied with spilling blood, which represented life upon a rock, which represented God. When the Roman Catholic priest places a consecrated wafer on the tongue of a believer the same end is attained. Protestants seek for the consciousness of God through the fellowship of the church. The local congregation is one of the most permanent institutions in which we have a part. Both the achieved age and the "life expectancy" of most churches far exceeds that of the ordinary individual. Part of the attractiveness of denominationalism has been that it enabled people to participate in a movement which was small enough to be comprehensible but which at the same time had a long history behind it and an outreach through much of the world. Yet as our horizons broaden it becomes increasingly impossible for men to gain this sense of God through any movement which is limited by a sectarian label and therefore disposed towards a partial outlook on life. The appeal of denominationalism to the Christian imagination is about gone. The oldest and deepest element in our Christian faith is that known as Missions—which at its best is the impulse to share our faith with others in such a way as to transform this world into that better land of which Jesus

spoke. It goes back to the day of Pentecost; it stretches forward toward eternity. It starts in our own town and reaches out to all the world. Its aim is the transformation of the deeper motives by which men live. Despite its comprehensiveness it expresses itself in definite situations and through individual lives. The more intimate our participation in this movement the keener will be our sense of fellowship with God.

MISSIONARIES are by nature extremists. They tend to go further in every direction than do ordinary men. If some of them had not chosen to be exceeding good I suspect that they might have been exceeding bad. The more eagerly they follow their impulses the more new areas of life they open up, and the greater the problems which they create for their supporting boards. An excellent illustration of all this is found in the volume "Charles W. Abel of Kwato" written by his son and published by Revell. Abel was a high-spirited lad who had difficulty holding himself down to regular work. When he reached Australia he ran away from his job to live in the bush with the fast-disappearing natives. Returning to England, he went to school, reluctantly allowed himself to be ordained, and was sent to New Guinea by the London Missionary Society. There his plans for education and industry expanded so rapidly as to give the Society in London recurring spasms of fright. Without breaking with the L. M. S. Abel finally went out and found the support for his schemes from other sources, including the United States. Certain pages in this book brought back the story of the time when William Rainey Harper projected his plans for the University of Chicago in such a daring fashion as to give John D. Rockefeller the jitters. But one of the everlasting arguments for Christian missions is that they give men like Charles W. Abel a chance to expend their energies in directions which are exceedingly profitable to society.

JOHN R. SCOTFORD

Triumphant Journey

*As one who threads a tangled thicket
Within a forest dark with fear,
And after strange terrors at last emerging,
Beholds the welcome sun appear,*

*Thus, through a maze of tortured questionings,
The mind will battle its way at last,
And youth will yield her doubts to wisdom,
Flinging her briar-torn garment to the past!*

MYRTLE G. BURGER

The Thorn Tree's Crown

*A troubled spirit haunts a tree
With memory of Calvary.
A brother-tree is grossly spurned
For on his breast the Savior yearned.
Though mantled in lovely dress,
She isolates in wretchedness:
The crown was but her snake-like limb
That coiled around the brow of Him
That felt the sting of many fangs
When pressing thorns brought added pangs.
She bows and is not comforted.
She feels the crown rest on her head.*

NINA HEMBLING

THE CHRISTIAN COMMUNITY

A Journal of Community Religion

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Vol. I

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Number 18

Good Friday Through Easter

GETHSEMANE was the turning point in the tragic scenes which accompanied the betrayal and crucifixion of Jesus. Here with his intimate disciples Jesus prayed that the cup might be removed. "Nevertheless not my will but Thine be done" concluded his desire and conviction that the only way through the gathering storm lay by way of The Cross.

He was crucified. Jesus was crucified by greed, arrogance, popular opposition and events of transcending importance both to that day and to ours.

We, too, go to new life in religious faith by means of The Cross. Our cross may never be so bold as to place us on Golgotha but it will carry us into suffering, both physical and mental. No real repentance and justification can ever come except we suffer.

Jesus was a young man, but even youth will suffer before any real light of experience will teach youth that the way of love is through a suffering heart.

From such a tragic event the world has moved on in reception of the newer idealism which places the feeling of relationship above and beyond the trivial to the great epochs of life.

No Easter may ever be fully appreciated until we pass through Good Friday. From the depths to the heights whether of life, death or to "that Light which never shone on land or sea" is the lesson of Easter.

This is to find other worlds beckoning to us. The higher reach of men's wills and minds is discovered not in the common, trivial experiences, but in those moments of full surrender when God's will becomes *our* will and our will becomes God's.

A Great Justice

JUSTICE OLIVER WENDELL HOLMES has been gathered to his fathers. Born from a lineage of remote and beautiful ancestry he carried through to his going those standards of justice which have made the Supreme Court the greatest Court of Justice in America. He was no cold jurist. He pulsed life and culture even in decisions which called for juridical excellence and briefs of critical analysis.

He came from New England. And New England came from his ancestors. No young lawyer or layman dare question the integrity and honesty of purpose which places Justice Holmes among our present immortals.

It was not for the fact that he was living during the most turbulent days of our Republic, but because he carried into this period a stability of viewpoint which lesser men would have jettisoned with a cargo of more valuable fundamentals, had they sat upon the bench.

Living in quiet patience, surrounded by the great minds of the ages, and tracing out his opinions in the legibility of a mind which sees things whole, his early culture determined his mood and his mode and no petty minds ever swerved him from the truth, nor careened him from the path of Justice.

He belongs with that great line of Eliots, Emersons, Hawthornes, Thoreaus, Cabots, Websters and John Marshalls who carry to a high degree American jurisprudence which will live long after our lesser courts are buried in a morass of cheap legality. More such Justices would tend to place our statesmen beyond the cavil of foreign interference and among the writers and makers of a land where true religion "is to help the fatherless and widows in their affliction" while "to love justice, do mercy and walk humbly with Thy God" will mark the epitaph of all such great souls.

Anniversary Of Handel

TWO hundred and fifty years after the birth of Bach and George Frideric Handel brings out this year in bold relief the superb artisanship of these two of the world's greatest musicians.

Handel was noted not only for his glorious workmanship, but for his genius in handling the themes based on Christian resources. Handel was born at Halle, February 23, 1685, and died in London, April 14, 1759. He was the son of the barber-surgeon and his second wife, Dorothea Taust, daughter of the Lutheran pastor, Georg Taust.

He visited the chapel-organ with his father at Weisensfels and the Duke, recognizing his talent, urged the father to give him a musical education. He studied with Zachau, organist of the Liebfrauenkirche at Halle for three years. At eleven the boy visited Berlin where he first heard Italian music.

At twelve Handel became assistant organist at the Domkirche at Halle. He entered the university and finished the study of law which was decreed by his father now deceased. He left Halle for Hamburg where he attached himself to the opera first as *violino di ripieno* and later as harpischordist. His first opera *Almira* and his second opera *Nero* were produced at Hamburg.

He went to Italy in 1706 at age 21. Here he spent three years in Rome, Florence, Venice and Naples. He became Kapellmeister to Elector George of Hanover. In the year 1710 he first visited England. Here his opera *Rinaldo* was produced. In 1718 he became organist to the Duke of Chandos for whom he wrote his first English oratorio *Esther*, the *Chandos Te Deums* and Anthems, and *Acis* and *Galatea*. He composed forty operas.

In 1738 he turned to oratorio music. His *Saul and Israel in Egypt* were produced and in 1742 during his visit to Dublin, the *Messiah* was given its initial performance. He wrote 26 oratorios. Among the best known are *Samson*, *Belshazzar*, *Judas Maccabeus*, *Joshua*, *Solomon*, *Theodorah* and *Jephthah*.

He became totally blind in 1759. He died on Saturday between Good Friday and Easter and was buried in Westminster Abbey.

No composer besides Bach has written such beloved music for the church. This year over the entire world his *Messiah* will be produced as a part of the anniversary acknowledgment of Handel, beautiful musician and eminent Christian.

Church and State

HERE comes Number Twenty in the pamphlets from "Friends of Europe" (122, St. Stephen's House, Westminster S. W., London) entitled, "Confessions: The Religious Conflict in Germany."

If any American churchman doubts the reality of the proposals of German Christians one here may read it from their own lips and pens. Professor A. E. Garvie whose professional integrity is of the highest, writes the foreword. In it he says: "The reality is that the church is being subjected in its organization to the control of the State, and that the people is being coerced into acquiescence in the policy of the State, that the leadership in the church cannot claim that measure of support which the leadership of the State can claim, and is using means to assert itself, which may be similar to those of the State, but which are contrary to the 'Freedom of the Christian man' which Luther so boldly asserted. Because this pamphlet strips off the fair make-believe and lays bare the ugly reality, I commend it for careful study."

If one cannot visit Germany to see for oneself firsthand the evidences, here is one way of understanding why Karl Barth, and many another bold Christian, is paying the price.

A Great Effectual

WHEN a hundred leading minds of the Christian Church come together on May 27th through 29th at Colgate-Rochester Divinity School to rehearse the present world situation regarding the results of the Layman's Appraisal of Foreign Missions, something is bound to ensue. The Modern Missions Movement is calling this gathering together not for conference but for forum; not for quibble but for intelligence; not for acquiescence but for more light on the most persistent and pressing problem of world service before the Church. It is limited to members and a few invited guests, but those present will represent a cross-section of leadership throughout the United States which will probably determine in a large way the future channel buoys of Foreign Missions. We live and learn.

A New Challenge

THE Board of Directors of the Community Church Workers of the U. S. A. met in special session at the Amherst Community Church (Snyder) Buffalo, New York, March 26 and 27 with a majority of the Board

present, as follows: R. Carl Stoll, John Codd, E. H. Gebert, W. E. Grove, Mrs. Burris A. Jenkins, Orvis F. Jordan, H. Lincoln MacKenzie, Joseph Myers, Roy J. Schramm, M. W. Van Tassell, Richard E. Shields; and Genevieve Dayton, office secretary. The members paid their own travel expense to this meeting.

A crisis has dawned on the organization which is in the nature of a financial challenge and the Board met the challenge. The new budget was reduced by three thousand dollars and pledges for the current year at the meeting were received in the amount of \$2,000.

A committee of cooperation was appointed to treat with the International Council of Religious Education. The committee is: O. F. Jordan, chairman, Joseph Myers and Roy J. Schramm.

The Oakgrove Avenue Community Church, M. W. Van Tassell, minister, and R. Carl Stoll of Amherst Community Church furnished entertainment for all Board members and wives in the homes of their members.

At a special dinner two hundred people sat down with group representation from ten Community Churches and six represented by individuals. Speeches were made by Wayland L. Beers, Reading Center, New York (who was elected to the Board to fill the unexpired term of Gilbert Counts, resigned), O. F. Jordan, Mrs. Burris A. Jenkins, Henry C. Poland, Roy J. Schramm, H. Lincoln MacKenzie and Richard E. Shields. M. W. Van Tassell was toastmaster and the choir of the Oakgrove Avenue Community Church sang three beautiful numbers.

The ladies served luncheons at the church during the two days.

THE Christian Community received favorable attention and the following vote was taken:

VOTED: That Richard E. Shields be re-elected as editor of *The Christian Community* and that a statement of conviction be written in the minutes that the Board regards the paper as having achieved a real place for itself as both a distinctive and distinguished paper in the world of religious journalism and that cordial appreciation for his editorship and management during the past year be extended to Mr. Shields. Regional meetings of Community Workers in four centers are planned for the coming months.

The Committee on Insurance and Annuities was noted for its fine report and the annuity plan commended to all ministers.

With the Hoover Trust Fund suffering reductions by the condition of market prices, it now becomes necessary for funds for the organization to be raised from individuals and churches. Friends are surely available to carry on the greatly needed work of the organization whose 14 years of history have been increasing in influence.

A GREAT spirit of optimism prevailed and a very cordial spirit of deepening spiritual life became increasingly evident during the two days.

The unanimous approval of a forward advance indicating the desirability of a constantly widening influence was stressed by every speaker.

Thanks were expressed to Samuel R. Guard, the treasurer, and a very fine spirit was shown when pledges from all Board members present made the

(Continued on page thirteen)

Speaking of Work

SPEAKING of work: Had you ever noticed that the people who take a real interest and a real part in a church, or any other organization, are usually happy in it?

ONE time a lady said about the church to which she belonged: "I guess they don't care anything about me down there, I don't see them very often." No, she wasn't sick and unable to attend church. She had developed the complex that made her feel that she was being neglected because she was not visited and coaxed and petted. Why didn't she "see them" often? All she had to do was to come to church once or twice on Sunday, or attend the women's organization meeting once or twice a month, or attend one of the many social functions of the church once in a while, and she would "see them"—many of them. And all of them just ordinary people like herself, and all of them happy, interested people enjoying their church relations and dedicating themselves to a big job. And she would "see them," for the most part, so interested and so busy and so happy in their interest that they would have no time to feel sorry for themselves. And that is what that lady needed—she might have caught some of that spirit.

OF COURSE we can't blame anybody for losing his or her interest in a church if "church work" is conceived of as being primarily a matter of serving meals or putting on other affairs to eke out the budget that should be raised in a business-like and dignified manner.

AND WE can't blame anybody for thinking the preacher is not interested in him if he conceives of the preacher's job as being primarily that of ringing door-bells and coaxing people to come to church and spending most of his efforts to build up "our congregation."

BUT IF "church work" means the broader work of the Kingdom of God as it is carried out in all human relationships; if it means presenting a program of intelligent and inspirational worship and social service; then it is the business of every person to get into that program personally and to take part in it—and not spend the time in nursing some selfish peevishness.

AND IF the preacher's business is to try to do a real man's job; to read and study constantly and take an active part in the broader affairs of the community; if this is his job—and he does it—he hasn't time for a lot of the insignificant, time-consuming so-called activities which some people think should engage him.

THIS IS not meant to underrate the importance of calling; that is a very important activity. The members of the church should do their full share. This is not to excuse the preacher from calling where he is really wanted and needed. But it is said to emphasize the necessity of getting ourselves right and getting the church right in our own thinking. You are a part of the church. I am a part of the church. And you and

I will get out of the church just about what we put into it of time and interest and work.

SOMETIMES you will find people who seem to feel that they are conferring a great favor on the church by belonging to it. Maybe they are, maybe they are not—it is all according to the way they put themselves into it. The church should do something for us—it should do a lot for us. And if it is the right kind of a church, it will do a lot for us. But we will always find that the church will do for us just about in proportion to what we do for it and in it.

CLIFF TITUS

Comments

"I feel that you are making a very strong and attractive journal as adapted to its special field. My sincere hope is that you may be able to continue with it and see it grow into a work of power."

W. J. LHAMON, Columbia, Missouri.

"THE CHRISTIAN COMMUNITY just suits me and will do much toward the Brotherhood of Man."

H. D. HACKMASTER, Battle Creek, Colorado.

"Here is one dollar for renewal. Cause of delay. Had thought we could not renew. Sun shines today. Now think we cannot *not* renew."

MRS. M. L. STONE, Kansas City, Missouri.

Who's Who

Edward Tallmadge Root is a contributing editor and settled pastor at Westmore, Vermont.

Cliff Titus, minister of the First Community Church, Joplin, Missouri.

John R. Scottford, New York City, is a contributing editor and connected editorially with the Department of Missions, Congregational-Christian Churches.

C. V. Allison, Fairfield, Iowa, in the article "Unity of the Spirit" suggests spiritual bases for Christian unity.

Bert H. Davis, Utica, New York, is editor of "Religion on the March" and author of "Leadership Through Christian Endeavor."

Martha Adamson, Kansas City, Missouri, is connected with an organization that seeks to make religion practical in these changing times.

Clyde McGee is pastor of Bethany Union Church, Chicago, and a member of the Board of Directors of the Community Church Workers of the U. S. A.

The picture on the front cover entitled, "Jesus Mocked by the Soldiers" (1865), by Edouard Manet has been loaned by the Art Institute of Chicago. This picture was presented to the Art Institute by the James Deering Collection and is considered one of the most notable religious paintings in the world. When it was displayed for the first time in Paris, it created such a furor that the artist received extremely shocking treatment. Today in the world of art this picture is considered a masterpiece and is valued at \$125,000.

W. A. Harper, Nashville, Tennessee, is professor of religious education in the School of Religion, Vanderbilt University.

Raymond Kresensky is the reader of poetry for The Christian Community and frequent contributor to religious and secular magazines.

J. P. Johnson is secretary of the Conference of United Churches of Iowa and under The Story of Service furnishes news from that state.

Howard R. Cannon is head of the Religious Book Department of Marshall Field and Company in Chicago, and minister of the Community Church, Mount Prospect, Illinois.

"The Penitent Magdalene" is by El Greco (1545-1614), one of the most moving spirits in the history of painting. The small picture "Crucifixion" is a typical painting giving the spiritual and emotional quality of this great artist. El Greco is of the Spanish School of painting although of Byzantine birth. These pictures have been graciously loaned by the Nelson Gallery of Art, Kansas City, Missouri.

Myrtle G. Burger, Washington, Missouri.

Leslie Savage lives in Rochester, New York.

Grace French Smith, Hibbing, Minnesota.

Georgia Moore Eberling, Pueblo, Colorado.

Marion Van Laningham, Fort Dodge, Iowa.

Nina Hembling lives in Emporia, Kansas.

Are Our Churches Producing "The Salt Of The Earth?"

By EDWARD TALLMADGE ROOT

THE Beatitudes, perhaps the best known and best loved passage in Scripture, are conceded to describe the essence of Christian character. Yet they are strangely misunderstood by both foes and friends of our faith. Nietzsche, the first modern who dared to assail the moral teachings of Jesus, called them "slave morality." The popular conception is that the Beatitudes describe amiable weaklings. Even Christians look elsewhere for the note of heroism and seem to think that the gentle and passive virtues are here described.

The opposite is true! The context itself makes this clear. In the eighth Beatitude, the third person, "they," becomes the second, "ye," implying that hearers have become doers. And what is the result? "Men shall persecute you." Men have never persecuted amiable weaklings. The High Priest arraigned the apostles saying: "Ye have filled Jerusalem with your teachings and intend to bring this man's blood upon us!" The mob rose against Paul in Thessalonica crying: "They that have turned the world upside down are come hither also!" The promises to those who possess this character, if we stop to weigh their meaning, take our breath away. "Shall inherit the Earth"; "Theirs is the Kingdom of Heaven." None, least of all the clear-minded Christ, would hold out such rewards to "amiable weaklings." And, finally, He compares those who seek such character to "salt," which we use to give flavor to things insipid, and "light," the most positive of forces, instantly banishing darkness.

Beatitudes Positive

With this clue to their meaning, we find that the Beatitudes describe positive and aggressive character. "The poor in spirit" are those who know that they lack what they should have. They are the aspiring, the spiritually ambitious. Sooner or later all men mourn; and if the "sorrow of this world" were meant, the second blessing would be meaningless. Are not those meant who mourn for their spiritual poverty, for all evil in themselves and the world? They shall be "comforted," i. e., as the Latin word means, "be made thoroughly strong," or as the Greek original implies, shall hear, by their side, the Mighty Paraclete, like an athletic coach, calling: "Run! run!" "*Meek*"—no word is so misunderstood. To most people it suggests a "Uriah Heep." But it was Moses who was called "the meekest man that ever lived." Jesus described Himself as "meek and lowly." Yet these two, above all others, have changed the world by a heart-searching law and soul-transforming grace. *Meekness, then, means the elimination of self.* They who imitate "Moses and the Lamb" are "the terrible meek," before whom the strongholds of error crumble into dust. In them, self is eliminated that a mightiest motive may take its place—a passion for

"righteousness" so strong that it can be compared only to the fundamental appetites, "hunger and thirst." Righteousness includes the positive program of "mercy," purity and peace. "Mercy" has dotted Earth with the institutions of philanthropy peculiar to Christianity. Only a hero, ready to cut off a hand or pluck out an eye, can subdue the wolves of lust and greed. And the climax is that task which it has taken the Church 1900 years to face. The nations at last have pledged themselves to "settle all disputes by pacific," i. e., "peace-makers' means." Yet still, even in the U. S., the literal Latin translation, "pacifists," is a term of reproach. Jesus called them "sons of God," a synonym of the Greek word "heroes."

CHRIST calls those who accept this program "salt" and "light." Both figures imply the necessity of *collective* action. Of what use is one grain of salt? How long can one drop of oil maintain the lamp? "The City set on a hill" requires many citizens to build its palaces and walls and carry on its varied life. Scattered among men, Christians must be as inconspicuous as salt to fulfill their function. Organized, as the Church, they are to be the "lamp that giveth light to all that are in the house." The world sorely needs such men, such an organization, as the insipid needs salt, as those who grope in darkness cry for light!

If this has always been true, how much more obviously it is true today. If this is what the Church is to be, surely it has "come to the Kingdom for such a time as this"! The complacency of our civilization is shattered. Not since the fall of the Roman Empire has mankind seen such disintegration and transition. Nature has not failed. All our woes are clearly due to human folly and sin. Our trusted idols have brought ruin. We have exalted patriotism—and exaggerated nationalism rends the world. We have exulted in the practical applications of science; and invention, enslaved to national selfishness, arms it with weapons that threaten to wipe out the human race. Serf to individual greed, it paralyzes commerce with abundance unused, while multitudes shiver and hunger. We have established nominal democracy, only to find the people bewildered and powerless in the face of complex problems, and abdicating to dictators. But this is to return to the discredited methods of the past. Where lies the way out? We alone know it! We have, we are "the light of the world"!

This bold assertion of Jesus, when His followers were but a hesitating handful, is today confirmed from an unexpected source. The clearest analysis of the present condition of the world has been given by a Spanish philosopher, Ortega y Gasset, in his book "The Revolt of the Masses." The application of science to produc-

tion has made possible a three-fold increase of population in 150 years. These increased multitudes are freed from the fear of want and given comforts and enjoyments. "Liberalism" has bestowed upon them education and the ballot. Now, for the first time in history, *the masses* dominate politics and the mightier force of public opinion. Is not all this the thing to be desired? It would be, but for the *prevailing character* of the masses. Here lies the significance of Ortega's message: "There is no doubt that the most radical division that it is possible to make in humanity, is that which splits it into two classes: *those who make great demands on themselves*, piling up difficulties and duties; *and those who demand nothing of themselves*, but for whom to live is to be every moment what they already are, without imposing on themselves any effort toward perfection." The latter is the type which dominates our age.

The author himself admits that there are "survivals from the past," Liberals and Christians. The other type exists, and in them, "the select" or "superior men," lies the only hope of the world. And who are *they*? Not the old aristocrats, not even scientific specialists—for Ortega finds that both may be and often are mass-minded. "On the contrary, the select, the excellent man is urged by interior necessity to *appeal from himself to some standard beyond himself*, superior to himself, whose service he freely accepts."

The Standard

In this definition, substitute for "some standard," the Name of Him Whom we accept as Master, and could any words better describe the Christian? Paul has given the classical expression of such faith: "Forgetting the things that are behind and reaching forth unto the things that are before, I press on toward the mark for the prize of the upward calling of God in Christ Jesus!" If there is any hope of developing that type without which, Ortega shows, civilization can neither be perfected nor maintained, it lies in that Power which transformed Paul and that character which the Beatitudes describe. And Paul's hope for the world transcends that of the Spanish Republican. Ortega dares ask only for enough "select men" to lead and save civilization. But the world is not safe for democracy nor democracy safe for the world so long as *any* remain mass-minded. Paul's conception of the program of Christianity is nothing less than this: "Warning every man and admonishing every man that we may present *every man perfect in Christ!*"

IS THIS what the Church is doing? It were easy—and idle—to describe the failure and neglect of the past, or of other branches of the Church. Romanism has cultivated and canonized a few saints, but left the many mass-minded by making religion easy for them. Ortega discreetly avoids saying this, but hints his opinion by recalling that "Buddhism is composed of two distinct religions, one more rigorous and difficult, the other easier and trivial." "But people that live in glass-houses must not throw stones!" Which type are our American Protestant Churches cultivating today?



"Penitent Magdalene" by El Greco

Courtesy Nelson Gallery of Art, Kansas City, Mo.

ORTEGA finds the most complete illustration of mass-mindedness in our country. "As they say in the United States, To be different is to be indecent!" If you think this a harsh judgment, read that book, "Only Yesterday," which describes the waves of popular emotion which have swept over us since 1918, culminating in the stock-market craze of 1929. What have the churches done to stem these tides? to develop men with standards outside and above themselves, proving all things, holding fast to that which is good, daring to be in the right with two or three? If they have tried, they have failed. The nation, with the world, is in the midst not only of a business depression but of a moral slump! Glance at the magazines. Visit the "movies." The daily press caters to the mass-mind and holds up a mirror in which the mass-man sees himself and is satisfied. In the battle between these arrogant secular agencies and the churches, we are apparently losing.

Numbers or Quality

But have we really tried? We, like the Roman Church, have let down the standards. We have sought numbers rather than quality. We have made it easy to become church members. We have relied upon "attractions" to secure attendance. We have preached an easy and pleasant religion. One church has actually been advertised as "the place where religion and commonsense meet." Does this mean a compromise with the "commonplace mind," which Ortega says, "knowing itself to be commonplace, has the assurance to proclaim the rights of the commonplace and impose them wherever it will?" Then, the church itself cultivates mass-men! Rather should common-sense and religion meet

(Continued on page thirteen)

Unity of the Spirit

By C. V. ALLISON

THAT the early Church was united, no student of the New Testament can doubt. That this unity has been largely lost, he who runs may read in the history of Protestantism. That such unity should be rediscovered and restored, is the deepening conviction of all who seek to hasten the coming Kingdom.

Some, however, are convinced that such rediscovery will not reveal any uniform repetition of an unvarying model, either of individuals or churches. In fact, individuality seems to have been accentuated, and the unity of various churches seemed jeopardized by varied problems produced by local conditions in each. Nor were these problems uniformly solved, save as they were uniformly swallowed up in a "Unity of the Spirit in the bonds of peace."

Jerusalem Church

Cultural Conflict seems to have been the first element to jeopardize the unity of the Jerusalem Church. The discord grew out of seeming favoritism shown the needy among the Hebraic natives, to the neglect of the needy among those of Grecian culture from out of the provinces. Harmony was preserved by a threefold spiritual presence: first in the Apostles, who enjoined the appointment of spirit-filled men to adjust the matter; again in the church, demonstrated by the Christian deference shown in the appointment of men the form of whose names show that they all belonged to the aggrieved Grecian group; and finally in the men appointed to the task, such as "Stephen, full of faith and the Holy Spirit." With such a spirit-filled church and leadership, how could divisions live then—or now?

Prejudice

Racial Prejudice frequently caused a breach. As when Peter was called to task by the Jerusalem Church, following the conversion

of the household of Cornelius under his preaching. Is it not significant that in response to the accusation, "Thou wentest in unto men uncircumcised and did eat with them," his threefold defense was: first, his spiritual vision of the sheet filled with clean and unclean beasts, by which God taught him to "Call no man common or unclean"; then, that the "Spirit bade him go," with the men sent by Cornelius; and finally, "The Holy Spirit fell on them as on us at the beginning." Being thus spirit led, Peter surrendered his prejudice and bigotry, as will we.

Triumph

*I will cease to cherish my wounds
or probe,
I'll remember, though stricken
down,
That He wove of anguish a royal
robe,
And wore defeat like a crown.*

LESLIE SAVAGE

AGAIN, when they that were scattered abroad, following the stoning of Stephen, carried the gospel as far as Antioch and report reached Jerusalem that a great number of Greeks had turned to the Lord; how fortunate it was that Barnabas, "The great-hearted," was sent to investigate; who, "On seeing the grace of God, was glad and exhorted them all that with purpose of heart they should cleave unto the Lord." "For," says the inspired historian, "He was a good man and full of the Holy Spirit."

Liberty and Christ's Spirit

But the Gentile Christians were not thus to be left in peace. Eventually those of different spirit than Barnabas came down from Jerusalem saying, "Except ye be circumcised ye cannot be saved." The report of Paul and Barnabas of the conversion of the Gentiles caused great joy to the brethren along the way, but "There arose up certain of

the sect of the Pharisees" that believed, and objected. In the Apostolic council that followed: Peter rehearsed his experience at the house of Cornelius and advised against putting a yoke upon the Gentiles; Paul and Barnabas then recounted the "Signs and wonders that had been wrought among the Gentiles" through the Spirit; James quoted from the prophecy of Amos in support of Peter's speech and added his own judgment in favor of a generous policy which was finally embodied in an epistle to the Church at Antioch: repudiating those Jews who had troubled the Gentile Christians, commending Paul and Barnabas, "Who had hazarded their lives for the Lord Jesus"; and said, "It seems good to the Holy Spirit and us to lay upon you no greater burden" than abstinence from idolatry, fornication and other evil Gentile practices. Then and always, "Where the Spirit of Christ is, there is liberty."

PERSONAL *Loyalties* disturbed the peace of the Church at Corinth, where some said, "I am of Paul, I of Apollos and I of Cephas." Paul challenged them to sink their differences, in loyalty to the supreme Person, the undivided Christ. He told them that because of their divisions he could not address them as *spiritual*, but as carnal; if however, they as temples of God were filled with His Spirit, all things were theirs—"Whether of Paul or Apollos or Cephas, or the world, or life, or death, or things present or things to come." How pathetic for men to limit themselves through fleshly littleness in the presence of such limitless possessions available through the spirit.

Even *personal friction*, though it sometimes marred, was not allowed to destroy the unity of the early Church. Paul was made to feel the force of his former bigotry, when on first returning to Jerusalem

after his conversion, the church there refused to accept him or to believe he had become a disciple. This justifiable prejudice was not overcome by argument, but by the generous hearted Barnabas vouching for him to the Apostles.

After reading of the very natural disagreement between the exacting, zeal-consumed nature of Paul and the more sympathetic, lenient nature of Barnabas; over a lapse of loyalty on the part of John Mark: it is revealing to read of the aged, mellowed Paul, of Second Timothy, "Ready to be offered up" and deserted by those who "Loved this present world," requesting that the then loyal John Mark be sent to him. Had he been spared a few years longer to read the Gospel written by Mark, he doubtless would have gladly acknowledged that added evidence of the justification of the more sympathetic attitude of Barnabas toward a young man's lapse.

On the other hand, when Paul's broader vision and sympathy led him to "Withstand Peter to the face because he was to be blamed" for withdrawing his fellowship from the Gentiles at Antioch, "On the arrival of certain ones from James at Jerusalem," it was the then dissembling Peter who later tacitly admits the just condemnation of his narrowness, when in his last epistle he speaks of, "Our beloved brother Paul" and exhorts those addressed to be "Found in peace at the last day."

Early Unity Vital

Can we be other than convinced of the essential, vital unity of the early Church? Can we be less convinced that that unity was not a uniformity, but a swallowing up of numerous cultural, racial, traditional and personal differences by a "Unity of the spirit in the bonds of peace?" If uniformity did not exist in the early Church can we hope to attain it now? If even Apostles did not always see eye to eye, but sometimes differed in love, or at least loved after they differed; who are we to assume oracular infallibility and "Deal damnation 'round the land on all we deem His foes?"

THE dissipating divisions of Protestantism, if not wholly produced, have at least been greatly multiplied by professed followers of the "Prince of Peace" differing, "damning" and dividing. Apostolic unity will some day be regained, and when it is *regained* it will be as it was *retained* in the early Church, by "All lowliness and meekness and long-suffering, forbearing one another in love, giving diligence to keep the unity of the Spirit in the bonds of Peace." And what a day that will be for the Kingdom of God—especially in the smaller communities where competing congregations make effective programs impossible!

Creative Hobbies Are Practical

By Bert H. Davis

CHURCHES and church schools are increasingly giving leadership to teaching and directing creative hobbies. Typical skills now being taught to children are woodworking, reed work and basketry, construction of model airplanes, cooking and baking, and the making of dolls, towels, and samplers. Classes for older young people and adults, as sponsored particularly in New England by the Fellowcrafters of Boston University, instruct and supervise the making of toys and furniture, metal work, leather work, ceramics and jewelry crafts, the making of Braille books for the blind, and the manufacture of bantamweight one-man boats.

A CHURCH at Albany, N. Y., has conducted groups for re-decorating a number of rooms in the church, the members ranging from fourteen to the late twenties. The most successful project was in re-decorating a young people's chapel, using a Holy Grail theme, which required study and training in a half-dozen skills, while the choice of colors and furnishings was a first-grade artistic program in itself. When plays and pageants are produced at this church, the young people produce their own sets, properties, and costumes, and even the posters and printing needed in advertising the performances are the work of hobby and crafts classes.

A CHURCH at Springfield, Mass., has 300 children under sixteen in its Sunday and weeknight crafts classes. The weeknight program, including eleven self-organized clubs, with fourteen teachers and supervisors, has been growing for the past six years, and now includes separate groups in basketry, archery (both making and using bows and arrows), working in copper and steel and pewter, the making of toys and carts and church furniture, cooking and baking, leatherworking, and garden furniture. Instructors from the Junior Achievement movement of Springfield, Mass., which has clubs and field workers throughout New England and parts of New York State have assisted this church in training its own instructors.

A NEW JERSEY church developed its crafts program gradually, from the period in which merit badge classes for Boy Scouts interested in woodworking and metalcraft were first opened to other boys that might wish to participate. Now two architects, a practical furniture-maker, a designer of machine-shop equipment, and a former teacher of domestic science are assisting the church in its hobby program. Photography in all its branches has proved to be one of the most popular of the courses taught on weeknights to men, women, and young people. Classes in design and linoleum handcraft have worked closely with those engaged in the repairing and recovering of furniture and in textiles and decorations.

GROUPS like the Fellowcrafters (18 Beacon Street, Boston, Mass.) and the Junior Achievement, Inc. (33 Pearl Street, Springfield, Mass.) issue price lists and instruction sheets through their respective supply departments. The crafts are being taught at several colleges, including the American International College, Springfield, Mass., and in some institutes and conferences held in the vacation months. Information concerning the National Homeworkshop Guild may be secured from the Popular Science Monthly, 381 Fourth Avenue, New York City. Other maga-

zines now active in the field of creative hobbies and therefore able to service and advise church leaders are Popular Homecraft Magazine, 737 North Michigan Avenue, Chicago, Ill., and The Model Craftsman, 330 West 42nd Street, New York City. "Constructive Uses for Enforced Leisure" (20 cents a copy), intended particularly for classes for girls out of work, is published by the Woman's Press, 600 Lexington Avenue, New York City.

Three Hundred Years

"The year 1935 ushers in an important anniversary in the life of the American people. Three hundred years ago the first American high school—the Boston Latin School—was founded. It was established in 1635 only fifteen short years after the landing of the Pilgrims. From a small beginning with one instructor and a handful of students has grown the splendid service now provided for more than 6,000,000 young Americans by 26,000 public and private high schools. These schools are developing the most precious resources of our nation, the latent intelligence of our young people. * * *

"I hope that the young people of every high school in the United States will celebrate this three hundredth anniversary. I hope they will celebrate it in a manner which will bring vividly before parents and fellow townsmen the significance, the contribution and the goals of their schools."

FRANKLIN D. ROOSEVELT

Unite Your Churches

Information to help you form a United or Community Church may be secured free.

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David R. Piper
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"How Can Local Churches Come Together?"—Hooker
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Whither Religion?

By MARTHA ADAMSON

SOME startling words are coming out of the Protestant pulpit these days. Recently, Harry Emerson Fosdick, speaking over the radio, said, "The first requisite of a Christian is to be maladjusted to the status quo." In other words, he is not supposed to look with favor upon what the old darky termed "de mess we's in." "And," continued Fosdick, "the only way to save the world is to change it." Likewise, a kindly, gentle-mannered minister, Julius Hecker, speaking at the open forum of a Community (Christian) Church, indicated his belief that the Protes-

generation and submission to the will of God. These modern prophets are not content to preach simply the regeneration of the individual; they emphasize also the regeneration of society. Theirs is not a philosophy of acquiescence; theirs is an action program. That their ideas are to be translated into action is indicated by the very titles of their organizational setups: the "Council of Social Action" of the Congregational Church; the Methodist "Christian Social Action Conference." Let no one be deceived. These religious leaders mean business—the business of replacing the present competitive system with a new co-operative society.

Victorious Life of Love

*The life upon a cross, not crown-
ing fame,
The Christ forsaken even by a
friend,
Superb in death—few seem to
comprehend
His gift of love upon that wooden
frame!
To teach unselfish love had been
His aim;
In leading man to God, He would
transcend,
All greed and hate—His life the
dividend—
The power of love became a vital
flame.*

*Not gold amassed on aching
backs of men,
Nor power enslaving men at any
price;
Not carven marble held in velvet
moss,
Nor snatching fame from life by
sword or pen.
The life of victory glows in
sacrifice,
When love and service flood the
daily cross.*

GRACE FRENCH SMITH

tant Church of the Western world would be saved, if saved at all, only by heeding the counsel of the so-called radicals, the Fosdicks and the Wards, within its folds.

Program of Action

Contrast these utterances with those of the old fashioned preacher (still extant), who emphasized chiefly two points: individual re-

WE ARE not so naive as to suppose that Jesus, living 2000 years ago in a simple, primitive, agrarian society, has laid down specific solutions for the problems inherent in the intricate, high-energy, industrial civilization of the Western world. What Jesus did do was to lay down certain enduring principles which should serve as a yardstick for the measuring of any economic order. Chief among these principles are a reverence for human personality and the promotion of brotherliness. How does our economic order measure up? When we contemplate the world war which, as any high school student now knows, was the direct outgrowth of the profit system; when we consider the thousands of suicides and broken homes that are the result of the depression; when we consider the million young men and women, some of them mere boys and girls, who are wandering homeless up and down our land; when we reflect that this winter there are 20,000,000 American people on relief; when we contemplate all these evidences of outraged personality, we can not choose but believe that, measured by the yardstick of Jesus, our present economic order is found sadly wanting.

A New Social Order

Regarding the method to be used in establishing the new social order which is to permit of reverence for human personality and the promotion of brotherliness, Jesus made one significant suggestion: "Ye shall know the truth and the truth shall make you free." In this simple pronouncement we have a description of modern scientific procedure plus the social implications in the findings of science.

IN ACCORD WITH this injunction, the scientific men of the Western world have come upon some amazing truths or facts about our present economic order. They have discovered, for one thing, why the present price system is failing utterly to serve the only purpose for which an economic order should exist, namely, to feed, clothe, and shelter the people living under it. Careful research into the operating characteristics of the price system has disclosed the fact that power machinery is displacing men at an amazing rate. Each factory strives to produce goods at the least possible cost and there is no better way to cut down overhead than to install automatic machinery and thus do away with the troublesome matter of wages. Excellent examples of this efficiency in industry are to be found in the manufacture of steel products such as sheet steel and automobile chassis, and in the manufacture of rayon. As a result of this efficiency, purchasing power—wages and salaries—has steadily decreased until a virtual stalemate has been reached. The price-profit system is failing in any adequate sense to distribute the goods and services which we are capable of producing. The chief efforts so far to remedy the situation have been to curtail production and to destroy the so-called surplus. Stuart Chase recently mentioned having seen a pile of oranges ten feet high and one mile long left to rot because they could not be sold at a price and a profit—this despite the fact that millions of human beings are desperately in need of the health giving substance in those oranges.

Abundance

Coincident with the discovery of why the price system is failing to function, has come the discovery of the most outstanding truth or fact of modern times—the fact of abundance. This ought to be of special interest to the followers of Jesus for, without doubt, Jesus was an "abundance" man. It has been said that he was frequently criticized for dining so often where food and wine were plentiful. And if there was any lack, Jesus, so the story goes, did not hesitate to produce an abundance. Witness the turning of the water into wine; witness the feeding of the multitude. Did he wish to emphasize a point in his teaching—he frequently used an "abun-



"Crucifixion" by El Greco
Courtesy Nelson Gallery of Art,
Kansas City, Mo.

dance" illustration as for instance when his instructions to the fishermen resulted in their nets being filled to bursting. Jesus said, "I came that they may have life and have it more abundantly." Or, as one translator puts it, "I came that they may have life and have abundance." It is significant that two important modern Christian sects have made this idea of abundance which runs throughout the teachings of Jesus, a basic tenet of their cult.

THERE have been those of course who have tried to make it seem that Jesus was speaking only of spiritual abundance but in view of the above mentioned instances of Jesus' emphasis upon the im-

portance of the material bases of life, this narrow interpretation falls flat. Jesus, living in an age of comparative scarcity, with all too many evidences about him of the stultifying effects of want, knew full well that there can be no adequate spiritual life without adequate provision for a normal, healthy, physical existence. Alva W. Taylor, of Vanderbilt University, speaking of the abundance idea in the teachings of Jesus, makes this statement: "Abundance for all is the glory of life, the end of labor, the triumphant sign of a successful civilization. The words God, good, goods, and the good life are all bound up together in their generic meaning."

Jesus, the "abundance" man of primitive Palestine, would glory in the capacity of our modern high-energy civilization to produce an abundance. He would rejoice that Chase, Polakov, Henderson, and a steadily increasing group of abundance men are constantly pointing out that here in America we have the natural resources, the power, the machinery, the skilled operators to fairly flood this country with goods and services and to give every man, woman, and child economic security at a very high standard of living. He would rejoice that here at last can be provided that rich soil out of which shall grow and blossom the human personality for which he bespoke our reverence.

MORE and more the truth that we can have an abundance for all in America is permeating the thoughts of people. Naturally, the question arises, how shall we translate the knowledge of this truth of abundance into freedom from economic insecurity? How shall we transform potential abundance into the abundance of reality? First of all, by beginning to think and talk in terms of the new abundant society. The Christian Co-operative movement is a commendable effort to establish the new co-operative order. Yet even they still talk in terms of "distributing profits" and of "savings." Such ideology and terminology belong to the outmoded profit system in which saving was a vir-

tue. Moreover, the scarcity concepts that derive from the low-energy civilization of the Orient are not applicable to the high-energy civilization of the North American continent.

Not Price but Use

We must cast aside all such concepts. What is indicated by the facts is an economic order in which we shall produce and distribute freely to all the abundance which is at hand. In this new society there shall be no thought of profit and no anxiety about saving for tomorrow. The yardstick will be: not what *price* will this command but what *use* will it be to human beings?

We must make this fact, this truth of abundance a part of our consciousness. We must miss no opportunity to instill it into the consciousness of others. And we must get together—all we abundance people, in the church and out. Through our collective intelligence, under the leadership of our scientific and technical men, our “plenty” economists, our modern prophets, our educators, and our social engineers, we must devise ways and means of establishing here in America that “triumphant sign of a successful civilization”—the Economy of Abundance.

Rural Life Sunday

Rural Life Sunday will be observed all over the country on May 26. A suggested special order of service accompanied by a beautiful message prepared by Warren H. Wilson for the Committee on Town and Country, 105 East 22nd Street, New York City, is obtainable by writing to the Committee.

In May, 1929, at a meeting of the International Association of Agricultural Missions, Rural Life Sunday was launched and a recommendation adopted requesting the Home Missions Council, the Foreign Missions Conference and the Federal Council of the Churches of Christ in America to promote the observance of the Fifth Sunday after Easter each year as Rural Life Sunday. Other organizations and many religious bodies have joined in helping to make a day devoted to an emphasis upon rural life.

As Seen From The Pew

SHARING in a service from the pew rather than the pulpit was my privilege last Sunday morning. Ministers should have this experience more often than they do. Official boards should see to it that their minister has this opportunity now and again. The change would be good for his congregation. He, too, might gain much in getting “the pew point of view.” . . . Well, it was mine last Sunday morning to attend the service and sit in the pew at the first Church I joined, the Congregational Church at Pon-

observations common to churchgoers might be mentioned: Back seats seemed preferable to those in front. Not all who heard the sermon were present to hear the prayer. A few more missed out on the anthem, and the reading of the scripture. A larger number were too late to join in singing the processional hymn, while a still larger number heard nothing of the “Prelude in C.”

What a start, I said to myself, might be given to a service if all the congregation were present to swing in with full voice on the Processional. . . . The robed Chorus Choir contributed greatly to the service. They sang well, listened attentively and left you with the impression they were proud of their Church and were singing because they enjoyed it and were glad to be sharing in the Church’s ministry. Just like our Choir, I thought. Three-fold thanks to these men and women whose loyalty brings them week after week through all kinds of weather to the rehearsals and the Sunday services. . . .

The sermon was by a Secretary from New York. It was worth his coming so far to preach. To what reflections does our preaching sometimes start certain minds? I’ve often wondered. I suddenly found myself speculating on the danger ministers fall into of offering assumptions and affirmations in place of interpretation and illumination. But I was soon recalled by the ethical challenge that came into the sermon. Very true things were said about the essential democracy of the Kingdom of God, things that need to be said over and over again in this land of ours.

I HAD never met the Minister of the Church, who was in charge of the service. But I was soon aware of the presence of his mind and spirit and before the service was over I felt very sure about him. He invited confidence from the first, of winning personal appearance, dignified, direct, natural, unassuming, friendly. From his quiet

Mary Came to the Garden

*Mary came to the Garden,
The dew was on the grass,
And through the misty olive
trees*

*She heard the dawn wind pass.
While Mary wept in darkness
Ere ever it was day,
Angels were close beside her,
And, the stone was rolled
away.*

*Mary stood in the Garden,
The lilies were in bloom;
She saw not the swaying flowers
Her eyes were on the tomb.
Mary did not know it, but beside
her there
The risen Christ was waiting
In radiant glory, fair.*

*Mary turned in the Garden,
It was a quiet place,
And lifting wide and startled
eyes
She saw the Master’s face!
Forever down the ages
Men hear the angels say,
He is not here! He’s risen,
The stone is rolled away!*

GEORGIA MOORE EBERLING

tiac, Michigan. I was attending high school at the time of joining.

As I entered an usher greeted me cordially and, recognizing I was not “a regular,” and looked cold, for it was a cold morning, gave me a comfortable seat near a radiator. As I sat listening to the organ prelude I reflected on how far a little expression of interest on the part of an usher, done naturally and not overdone, may go to predispose the mind of the worshipper to a favorable reception of the service. Other

handling of the service, the Responsive Reading, the Prayer, the Announcements, one saw background, discrimination, good taste and a quick sense of the fitness of things. I wish I might have heard him preach. But even so I had come to some conclusions.

Here is a Church, I felt, that is performing a ministry to this city, for here is a man of parts and a people about him who know it and who are with him in the work. Here a clear seeing mind and a courageous heart. Unless I greatly miss my guess little things will not discourage him nor great things make him afraid. . . . As I left the Church I shook hands with him and said good-bye, but my words unspoken were: "The Lord bless thee and keep thee and richly prosper thee in all thy ways." . . . And then I remembered—back to the pulpit next Sunday.

CLYDE MCGEE

Are Our Churches Producing "The Salt Of The Earth"?

(Continued from page seven)

that the former may be mastered and transformed by the uncommon-sense of the "Mind of Christ!" Have we made this clear? Have we echoed the words of Jesus: "Enter ye in at the strait gate"? We have made our orthodoxy an opiate, letting our people sing: "The old-time religion is good enough for me!" Or we have let our liberalism leave our hearers imagining that, while all past generations of Christians have been mistaken dogmatists, they, without any effort, possess the final truth! We have forgotten that every age and every man, humbly seeking "to know with all the saints," must hew out faith anew from the rocks of religious experience!

AND look at the results! We have plenty of adherents but few adepts. And we need adepts, for the tasks of the churches have been multiplied and intensified. (There are open doors on every side and many adversaries. If every church member devoted all his leisure to service in the lines for which he is best fitted, we could not meet the opportunities.) For every task which the Church faces, there is a dearth of workers. Every

Woman's Society is at a loss to find heads for its departments. Every Bible School is perplexed to secure teachers or that "man of Napoleonic genius" needed as Superintendent. What young people's societies we might have, if some youth or maiden ardently took the lead in each? In your municipality, honest citizens would outvote and overthrow the greedy grafters, if they only had a fearless leader whom they could trust. From hamlet to state, nation, and world, the crying need is the same—*leaders*, so many and of such varied fitness that every professed Christian could find an opportunity. And whence are they to come? What other agency exists to produce them but the Church?

Our people devour everything else in print but never think of turning to the Bible for enjoyment, inspiration, or guidance, and rarely even for consolation. From beginning to end, the Bible is stored with dynamite—warnings, appeals, and promises. History proves that it has power to create those very "select-men," "the salt and light," for lack of which the world is perishing. And we scarcely use it! Even our faithful flocks daily feed in those meadows of the mass-mind, the secular newspapers. Is it any wonder that the great public, that even professed Christians are "content to be every moment what they already are?"

THAT I may not seem to exaggerate, let me quote. If any communions might be expected to take an optimistic view it would seem to be the Universalists or Episcopalians. Yet last year, Dean McColleston of Tufts wrote me: "The religion of the churches themselves is materialistic." Years before, Dr. Charles Conklin, Massachusetts Superintendent of the same denomination, said: "There has been such a falling away into indifference and crass paganism as to awaken a fear for the future of Christian institutions." Dr. Clifford G. Twombly, an Episcopalian, who is heroically fighting vice and corrupting motion pictures, exclaims: "A fatal lethargy seems to brood over the Church. While it fiddles, America burns!" Is he not right? For the "deluded throng" which

seeks to restore "the wine cup's cruel reign," for the reviving craze for gambling, for the exploitation of sex in pictures and stories, what proportion of our church people "mourn?"

Thank God for saving "remnant," without which the nation would be as "Sodom" and the world "like unto Gomorrah!" For the "seven thousand who have not bowed their knees unto Baal!" Yet it was not those silent thousands but the aggressive Elijah who brought back Israel to the worship of Jehovah. "The spectacle of the mass," writes Ortega, "incites the true aristocrat as the sight of virgin marble does the sculptor." His diagnosis and Christ's commands are not merely a rebuke and challenge but the highest compliment which can be paid to the real Christian, to the true Church!

A New Challenge

(Continued from page four)

event a 100% pledge of support to the organization.

E. H. GEBERT led the devotions and President R. Carl Stoll presided at all sessions.

Goals and objectives for Community Churches are to be worked out for presentation to churches and the president and executive secretary were asked to do this.

The next place for the Biennial Conference was left in the hands of a committee, the preference to be given to New England.

COMING as it did amid the busy time previous to Easter, the executive secretary expressed cordial thanks to all Board members for attending and for the splendid spirit of cooperation shown.

Social events included a fine collation at the home of President and Mrs. Stoll, participated in by all Board members, their wives and visiting ministers present.

A challenge is offered by this meeting to every Community Church pastor, or worker to join in a great forward movement which will keep the organization at a high degree of efficiency and assist the movement to promote the spiritual values which are basic in all Community Church work that they may be given first place in the coming year.

R. E. S.

Books

Why Not?

WHY NOT TRY GOD? *By Mary Pickford.* Kinsey Publishing Co. 40 pp. \$1.00.

Here is a good example of a book that is a selling success because of its author. That need not be a criticism of the book. In fact, it is not. But it is an unfortunate fact, I think, that if a book of this title, with absolutely first-class material and skilful workmanship, had been prepared by an unknown author, it would not have been immediately on the best-selling lists.

The book is called for in book stores usually, not by title, but as "Mary Pickford's Book." So frequently does this happen, that one is forced to the opinion that people are surprised that Miss Pickford should have written a book at all; but that, since she has written one, they are determined to see what it is like.

What, then, is it like? It is very much like Mary Pickford—in her most idealistic mood. It contains nothing that is profound, and nothing that is new and different. It does not pretend to be a learned book on theology or religion. Yet I venture to say that it is being read by more people than are looking inside any other book of a religious or inspirational nature. And those who read it find (in superficial form, perhaps) a method of overcoming worry, discouragement and trouble. In a light, yet serious way, Miss Pickford suggests a reliance on God as the solution of all trials. Probably the ancient writer said it all better (and much more briefly) when he said, "Cast thy burden upon the Lord, and he will sustain thee." But because Mary Pickford is Mary Pickford, she will pass on the message, in forty pages, to countless thousands who would never happen on the Biblical advice. Every minister had better read the book, for a goodly share of his congregation either have read it or will read it. Since it takes only fifteen minutes, it's worth the effort.

HOWARD R. CANNON

Compare Religions

FAITHS MEN LIVE BY. *By John Clark Archer.* Nelson. pp. 497. \$3.00. 1934.
MODERN TRENDS IN WORLD-RELIGIONS. Edited by A. Eustace Haydon, University of Chicago Press. pp. 255. \$2.50. 1934.

Here are two books treating comparative religion and originating in two of our great universities, Yale and Chicago. The books are characteristic of the approaches and outlooks of the two fostering institutions. Yale is factually-minded, Chicago interpretative—Yale, scholarly and looking toward the developmental, historic process, Chicago, anxious to understand the present situation and looking toward the unfolding processes of the future. These two books reflect these attitudes in thoroughly characteristic fashion. Professor Archer has accordingly produced a text-book. Professor Haydon, et al. on the other hand have added a new volume to the literature of power and of entrancing adventure.

Dr. Archer is the painstaking scholar, interested in origins and the moulding influences of experiential living on religious concepts. The normal man will find his book hard to read and "dry-as-dust" to borrow a plebeian phrase. He treats the twelve living religions—eleven is the orthodox number, but this thorough-going scholar regards primitive religion among the backward races as still living and proceeds to treat it factually—not chronologically, but spatially or rather spatial-chronologically, if it is clear what that hyphenated word signifies. He thinks something is gained by treating religions chronologically within the lands of their origins.

And yet his treatment is not altogether historical. In fact he has greater confidence in psychology than in history—for psychology must furnish the goal of any religion. The values of a religion are best determined by its adherents, and not by the critics who approach it from the outside. Religion is the one effective means of human progress, in that it reveals a consistent integrating factor for all man's experiences, God. The followers of a religious leader are

primarily to be credited with its differences from other faiths. Jesus, Confucius, Mohammed, Buddha never walked the road together and then parted. If they had walked together it is not likely they would ever have parted. Their followers therefore are under obligation to find a basis of agreement, even as these founders undoubtedly would have. Such are Dr. Archer's ideas.

Prof. Haydon writes the introduction for this book, but allows representatives (in one instance, spokesmen) of six of the world's living religions—Islam, Buddhism, Hinduism, Confucianism, Judaism, and Christianity to speak for their faiths respecting their modern trends in science, in the socio-economic realm, in intercultural relations, and the task of religion for today. In all, fifteen different scholars participate in this discussion as interpreters of the several faiths—coming from China, Japan, India, and the United States. It is to be regretted that Islam is not represented in the discussions by one of its own adherents, however Professors Sprengling and Allen are certainly sympathetic spokesmen for it.

The general approach of all who take part in these learned interpretations is that "the needs of human living created all the forms of religion" and of course those same forces will change them. And also they all tacitly assume what Mr. K. Natarajan, Editor of "Indian Social Reformer," Bombay, India, claims for Hinduism, "that no religion is superior to another and that no religion is entitled to look down upon another," that the "principle of the sanctity of all religions" . . . "is not only a theory, but a practical, fundamental policy," in what Professor Haydon styles "the flowing advance of the living religions."

Both books assume an ultimate faith, but Archer evidently looks for its appearance in a historic religion, qualified to become so by adapting itself to meet human needs in terms of the Divine and perhaps also by adopting attitudes from other faiths to its own psychological goal. Haydon's book however expects an emerging syn-

cretism, in which the historic faiths will disappear in the progressive discovery of means by which human needs may be met on the level of man's experience.

Not a few will not be satisfied with either book. They will hopefully expect a book on comparative religion that judges a religion in terms of its concrete, objective results in personal character and in civilization. What effect does a particular religion have on the men and women who profess it? What kind of civilization has it produced? Does it have within itself the element of a progressive service for the life of men? Is it not fair to test a religion by "its fruits?" We wait for such an objective, scientific, factual, understanding appraisal of the several religions in terms of their end-results in the lives of men and in the social order they have created or at least moulded. He who writes this book will render a major service to human understanding and social progress.

W. A. HARPER

American Sonnets

SIX SIDES TO A MAN. By Merrill Moore. Harcourt, Brace and Company, New York. \$2.00.

To write twenty-five thousand sonnets in fourteen years indicates a marked responsiveness on the part of the poet to the world without. Many poets write from within, that is, they seek to express the introverted longings and desires of their lonely souls but, it is safe to say, that Merrill Moore who writes prolifically writes because he is deeply affected by the world without. Riding on a train, waiting for the lights to change, walking down the street—no matter where he may be the outside world suggests a sonnet to him. This receptiveness to the outside world does not mean that the poet is not truly a poet within; Merrill Moore is in himself a man of great energy, wide interests, deep sympathy and broad understanding. But it is this peculiar tendency to respond that makes him the poet he is.

Petrarch and Shakespeare set down forms for the sonnet that were irrevocable as laws. The meter, rhymes, and the sextette

and octave divisions could not be altered. But Merrill Moore has taken the sonnet form and enlarged upon it. He has made it flexible. His rhyme schemes, his metrical uses and his divisions are his own; they differ in every poem. He has written what Louis Untermeyer calls the American sonnet, a sonnet which expresses American life. It can not be prophesied that this form will be copied by many poets but it can be said that the uses of this form will develop still more freedom in poetry and as such bring us closer to a purer form which is actually American.

In "Six Sides To A Man" the poet continues what he began in "The Noise That Time Makes." In this book he divides his sonnets in groups according to the five senses and adds to that another group, Knowing, which is the sixth side of man. All the experiences associated with an American living in the twentieth century—almost all—from Christmas shopping to contemplation of death, are presented to us in sonnets. Anything that could register on the five senses and man's knowing is given form here. The reader finds in these poems a cross-section of every-day life. Because of the eagerness, the curiosity, the contemplation, and the responsiveness to suggestion of the writer the reader discovers true form in his life and that life is made a little brighter—a little clearer—for him.

RAYMOND KRESENKY

Letters

Dear Editor:

While in hearty agreement with Robert Whitaker's interrogating article, "A Chaplaincy Or A Crusade?" in your issue of March 7, I nevertheless feel prompted to reply that what he seemingly desires the independent Community Churches to do, in initiating a "seditionist" movement resulting from a fearless preaching and application of the principles of Jesus, is altogether impossible, and this for two reasons: First, the members of any Church will not follow a minister who seeks to be realistic in carrying through the Christ-spirit. He, therefore, would be a shepherd without sheep, and would have "to go into the garden and eat worms." Members will not follow because it would mean forsaking all creature comforts, and the material and pleasurable amenities of life to which they have become inured. Furthermore, the inconsequential "have-nots" in each Church who might constitute a fol-

lowing are not equipped with the necessary spiritual vision and social passion to see it through. In the second place, there is a grave question as to whether material "plenty" once attained without accompanying inner spiritual development, would not be much more disastrous than the present plight of the bedeviled twenty million who at least may possess the moral values which arise whenever a cross is bravely carried.

H. Lincoln MacKenzie.
Great Neck, New York.

Land O'Lakes, Wis.

March 20, 1935.

Dear Editor:

Some months ago there was an article in CHRISTIAN COMMUNITY by Dr. Holman urging more churches to do something for the boys in the CCC camps. I thought your readers might be interested in learning the contacts our parish at Watersmeet, Michigan, is making with a camp three miles north of this little village. You will remember that Watersmeet is ten miles from Land O'Lakes and that you preached there the Sunday morning you were here three years ago.

I often take members of the choir from the Land O'Lakes or Watersmeet churches to help with music. Two of the boys have been helping teach classes in the Watersmeet Sunday school. A bus drives in for church service every Sunday morning and last Thursday we had a dozen boys come in for choir practice in the evening. The captain is very cordial and agrees to furnish the bus both Sunday mornings and Thursday nights for choir practice. Though most of the boys in the camp are Catholics I have 25 or 30 out for our services at the camp on Sunday afternoons even while the skating is excellent on the rink. We always take our little folding organ which was donated by the Winnetka church for music. One of the boys plays it and another boy plays his violin. Last night over 20 of the boys came for a home talent play in the town hall given by the young people of the Watersmeet church. I have received fine cooperation from the educational director who is always present and helps to drum up attendance and posts all notices faithfully.

Recently an article appeared in the Christian Century showing the seamy side of CCC work. This may be true in certain camps but I speak only from personal experience and it is all to the favor of the men and boys of the camp our church serves.

Several of these boys have been active choir singers in their home churches. They certainly enjoy singing. I am planning a surprise service for them soon. I shall write to the mothers or pastors asking them to write a letter to their boys and mail them to me. Then I will hand them as a sort of a Santa Claus to the boys at the close of some Sunday service. Nearly every Sunday I take some popular magazines or Sunday school papers to distribute for their reading room. Also give out Lenten prayer booklets. You are at liberty to use any of this letter that might be interesting to the readers of your magazine.

Sincerely,
CLAUDE W. WARREN

The Story of Service

International C. E.

Using as its theme, "We Choose Christ," the thirty-fifth International Christian Endeavor Convention will be held July 2 to 7 in Philadelphia, Pa. Among the speakers will be Dr. S. W. Hughes of England; Senator William E. Borah; Dr. James Kelly of Edinburgh, Scotland; Dr. Norman Peale of New York City; Dr. Robert E. Speer; Dr. Daniel A. Poling, International president; Dr. Lynn Harold Hough; Dr. Oscar W. Blackwelder; Miss Margaret Slattery; Dr. Lester Clee; Dr. William Hiram Foulkes; and Rev. Vere W. Abbey of Bangalore, India.

Young People's Gathering

Union Church, Fall River, Massachusetts, on February 22, entertained over 500 young people on the occasion of the semi-annual rally of the New Bedford and Providence District Epworth Leagues.

Women Hold Meeting

May 21 to 23, Rochester, New York, is the date and place of the annual meeting of the National Council of Federated Church Women, of which Mrs. James Ferguson is president. Miss Helen Topping of Japan will be one of the leading speakers. The Rochester Council of Church Women of which Mrs. Harper Sibley is president and Mrs. Irving L. Walker is secretary will be hosts.

Marathon Round Tables

Sponsored by the National Committee on the Cause and Cure of War, 70 East 45th Street, New York City, state and local Marathon Round Tables are being encouraged with a view to developing and clarifying public opinion and making public opinion function regarding the subject of war and peace, through the assistance of the conference method. Write for complete information concerning the plans and set-ups for these round tables.

World Convention

At the second World Convention of the Disciples of Christ, to be held August 7 to 12, 1935, in Leicester, England, it is announced that the subject of Christian union will be discussed by the Very Rev. W. R. Matthews, dean of St. Paul's Cathedral, succeeding Dean W. R. Inge, and Dr. F. Luke Wiseman, secretary of home missions for British Methodists.

New Pastor

Walter Gatty, of New York, has become the new minister of the Federated Church, Tarkio, Missouri.

Work in Africa

Dr. Albert Schweitzer will give a second series of Gifford Lectures in Edinburgh early next winter, but meanwhile is returning to Africa to take up his work for several months.

Church Loyalty

A unique meeting in the history of inter-church meetings in Iowa was held in the high school auditorium in Mason City, Iowa, on Sunday afternoon, February 24 when a Jewish Rabbi, a Catholic priest and a Protestant minister all spoke to an inter-church audience from the same platform. Each presented the immediate objects of his church in the Church Loyalty campaign which was observed widely in Iowa during March.

Tune In

"Religion in the News" over WEAF, 7 to 7:15 Eastern Standard Time, on Saturdays, is now being conducted by Walter W. Van Kirk, who succeeds Stanley High in this popular presentation of up-to-date religious news, which becomes vibrant and worth listening to as a result of Dr. Van Kirk's method of handling this interesting radio period.

Older Youth Conference

The Federated Church at Union was host to the annual Hardin

County Older Boys' and Girls' Conference on Thursday, March 28. Morning and afternoon sessions and an evening banquet were features of the day with O. G. Herbrecht, state Sunday School worker, of Des Moines as one of the principal speakers.

New In Iowa

Theodore Foxworthy, pastor of the Friends Church at Arnolds Park, Iowa, reports a very successful pastorate there for the past four years. Prior to coming to Iowa, Mr. Foxworthy had served for three years as pastor of an Associated Church at Alden, Nebraska, and also as superintendent of the Friends Yearly Meeting. He still continues his active interest in the united work.

Talking Books

Through the help of the talking book machine, the four Gospels and the Book of Psalms can be heard on new long playing records or talking books. This announcement by the New York Bible Society is a new service of high order which is being rendered to the blind. At the recent annual meeting of the New York Bible Society (5 East 48th Street, New York City) the following officers were re-elected: John C. West, president; Everett J. Esselstyn, vice-president; Stephen G. Thomas, secretary; Al-

COUNCIL OF WOMEN FOR HOME MISSIONS

Correlating agency of 23 women's national home mission boards of the United States and Canada, for consultation and cooperation in action in unifying programs and promoting projects which they agree to carry on interdenominationally.

Community churches now cooperate in observing the World Day of Prayer and in supporting the interdenominational missionary work among children of Migrant Laboring Families, and students in U. S. Indian government schools. Material available.

Mrs. Daniel A. Poling, President; Miss Anne Seesholtz, Executive Secretary and Director of Indian Work; Miss Edith E. Lowry, Work among Migrant Children; Miss Adela J. Ballard, Western Field Supervisor.

105 East Twenty-Second Street,
New York City

fred P. Hinton, treasurer; Millard L. Robinson, general secretary.

Active Months

A winter of satisfying activities has taken place in the Scarsdale Community Baptist Church, Scarsdale, N. Y., of which Herbert W. Hansen is minister.

Family Help

"Building The Christian Family: A Program for the Churches" is the title of the new pamphlet (5c) issued by the Committee on Marriage and the Home of the Federal Council of Churches. This contains practical suggestions for the local church.

Pre-Easter

Clifton E. Rash, pastor of the First Federated Church of Des Moines, and his workers held a pre-Easter series of revival meetings from March 10 to March 24. They report that the meetings were very satisfactory.

Poets Attention

An Academy for American Poets has been organized in New York. This foundation which is sponsored by a responsible group of poets, capitalists, churchmen and others will give eight to ten \$5,000 annual fellowships to promising poetry talent.

Attendance Campaign

The Federated and The Christian (Disciple) churches of Union, Iowa, held a house to house canvass of Union and vicinity beginning March 25, as a part of their plans for increasing Sunday School and church attendance.

Search For Oldest Community Church

Search For Oldest Community Church

THE CHRISTIAN COMMUNITY is making a search for the oldest Community, United, Union or Federated Church in the United States. Please help us find it.

Summer Sessions

The Summer Quarter Bulletin of the Chicago Theological Seminary, Chicago, may now be obtained giving details of the joint summer session with the Divinity School of the University of Chicago. The first term will be from June 17 to July 24; and the second from July 25 to August 30. The faculty will include Albert W. Palmer, Arthur E. Holt, W. M. Alderton, Matthew Spinka, Anton T. Boisen, Douglas Horton, Shirley Jackson Case, Edwin E. Aubrey, William C. Bower, Charles W. Gilkey, William A. Irwin, Charles T. Holman, Henry Nelson Wieman, Ernest J. Chave, Raymond A. Bowman and others. Special courses will also be given by Carl S. Patton, Paul Hutchinson, Robert Calhoun, and Thornton W. Merriam.

In Memoriam

Mr. and Mrs. William Roberts, pastor and wife, of the Associated Church at State Center, Iowa, are mourning the loss of their daughter, who passed away at her home in Fairfield, Iowa, early in this year. Mr. Roberts has been meeting with good success in his work at State Center and is active in the inter-church work of Marshall County.

Confer

M. T. Mendenhall, pastor of the Community Church of Gilman, accompanied a delegation of his young people to the Iowa Older Boys' and Girls' Conference held in the University Place Church of Christ, Des Moines, March 4 and 5. Mr. Mendenhall is active in various inter-church affairs in central Iowa.

To the Feet of God

"We have a common responsibility in this momentous hour in bringing our citizens to the feet of God," said Bishop James E. Freeman, of the Protestant Episcopal Diocese of Washington, in opening what many believe will be an epoch making event in the religious history of the District of Columbia when, on February 25, 1935, more than one hundred representatives of Protestants, Roman Catholics and Jews met in the United States Chamber of Commerce building to consider how, as the prospectus stated, "to aid in relating such of the people of Washington as are not now taking their religious obligations and privileges seriously and joyously, to some local church of their own choosing, believing that if a movement can be started at the Capital to get our citizens to appreciate more fully spiritual values and to cultivate through worship, fellowship and service their duties to God and man, much can be accomplished towards realizing the 'Kingdom of God' in the world—the reign of love, justice and good will among all people."

President Roosevelt expressed by letter his interest in the meeting, as follows:

"It seems to me highly significant that the ministers of religion in Washington—Protestant, Catholic and Jewish—have with such unanimity agreed to cooperate in promoting a movement whose purpose is to encourage religion and

(Continued on page nineteen)

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Religious Digest

Hawaii's Easter Cross

By Edith Shaffer Burrows

HIGH above the lovely city of Honolulu is old Punchbowl, a magnificent mountain top and an extinct volcano. A paved road winds up and around and takes you to its summit. By day, you look out over the sprawling city below and enjoy the abundance of trees, foliage, and flowers. Beyond is the ocean, those blue-green Hawaiian waters on which you see great white liners nosing their way into the harbor.

A massive outdoor cathedral, Punchbowl for many years has been utilized for sunrise services on Easter mornings. Thousands make this yearly pilgrimage and are guided for miles around by the lofty, forty-foot cross covered with snowy linen. It stands from Good Friday until Easter night. During the day it is a brilliant white in the tropical sunshine; and at night it is marked by piercing shafts of light from upturned searchlights which are placed on the winding road below. This lighting causes the huge shadow of the cross to be cast on the ever-abundant, low-lying clouds of Hawaii. It is a most impressive and beautiful sight.

But the trade winds race across the island peaks, and the cross could not be held erect. Year after year there was the same struggle to make it secure against the force of the wind. Then Arthur Powlison, a man who has been working many years for the betterment of Honolulu's children of all races and colors, dreamed a dream and made it come true! He talked to five thousand children—boys and girls whose mothers and fathers were born in Japan, China, Korea, Portugal, and other countries. They listened attentively to the man who had given them their playgrounds and recreation centers. After hearing his plan, the children enthusiastically fell in with it. Of course, they would gather rocks and stones and bring them to McKinley school! And moreover, each would bring a dime. Were there not

five thousand boys and girls? That would be five hundred dollars! And five hundred dollars was exactly the sum needed for the bronze, the cement, and the two skilled workmen.

Punchbowl was of volcanic origin and of course there were no stones to be found there. They had to be carried to it. For several days the boys and girls searched after school for pebbles, stones, rocks. Alone and in parties, the search went on.

By ten o'clock on the appointed Saturday morning there was an immense rock pile in McKinley school yard. Then, in true Hawaiian fashion, these boys and girls formed a chain from the rock pile to the top of Punchbowl—a happy, laughing line one mile and a half long! From hand to hand the stones fairly flew. Down one street, up another, across a park, the children passed the rocks to the very top of Punchbowl in an incredibly short time. When the huge pile had been transferred from the school yard to the mountain top, each child gave his dime and signed a long scroll which was placed in a bronze chest. Soon workmen had completed a sturdy dais on which the Easter Cross could now be held steady and secure against the

strong trade winds. The bronze chest, containing the scroll of children's signatures, was sunk in cement beside the monument—a monument to childhood's ready response to a fine undertaking.

There were no barriers of race or nationality when the hands of five thousand children from the countries of the Pacific united in this worthwhile cause! — *International Journal of Religious Education*.

The Power Of His Resurrection

By T. H. Mathieson

THIS is an age of power. It is also an age of impotence. The sources of material power have been tapped as never before. The sources of spiritual power remain largely unused.

What is the need of the church today? You may fill reams of paper with your answers but the one true answer will be found in Paul's prayer, "that I may know Him and the power of His resurrection." Financial support, material equipment, eloquence of speech — all have their place, but the followers of the Lord need to be baptized anew into the power of His resurrection. This power will enable a man to live with himself. It will

Lilacs And The Master

THE Goodly Man went out to see
The blossoms of the lilac tree
That bloom for Him eternally.

THE Goodly Man was stooped with care;
Beneath the bows He breathed a prayer;
The spell of lilacs eased Him there.

HE stretched His hand. The clustered bloom
Welled out its soul in faint perfume.
His face was radiant through the gloom.

THE rankling Cross was red with wrath,
And heart-blood asters stained the path.
Yet through the blackness of the tomb
The purple lilac bore perfume.

THE stone rolled back through darkling night—
He walked in floods of Easter light
With Easter lilacs, robed in white.

MARION VAN LANINGHAM

enable two or more people to live together in happy home relationships. It will make it possible for the members of society to live together in the sacred bonds of brotherhood; and if given free course will so transform the souls of men and nations as to bring peace in all the world.

The fact that the influence that Jesus exerts is not found in the things of the earth, for his kingdom is not of this world, has been stated in words something like these: He was brought up in an obscure village of Galilee. He never owned a home. He never had a family. He never placed his feet within a great city. He never traveled more than two hundred miles from the place where he was born. He came forth as a teacher of the people, but while he was still a young man the tide of opposition turned against him. His enemies hounded him. His friends forsook him. One of them betrayed him. He passed through the mockery of an unjust trial. While he was dying upon the cross the soldiers gambled near by for the only piece of property that he had ever owned, the coat that he had worn. When he was dead they took him down from the cross and laid him in a tomb furnished by the kindness of a friend. Nineteen centuries have come and gone but I am not beside the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that

ever reigned, put together, have not affected the life of human beings upon the earth as has the influence of this solitary man whom we call Jesus Christ, our Lord. How shall we explain all this? Listen to him, "I am He that liveth, and was dead; and, behold, I am alive forevermore."—*World Call*.

To The Feet Of God

(Continued from page seventeen)

church attendance, without any compromising of their own convictions or interfering with their own methods of work and worship. In a nation like ours, where church and state are and must remain independent, it is highly important that our churches—using the word in the broadest sense—should feel their responsibility for strengthening those spiritual ideals of worship and service so essential to our highest welfare as a nation."

At this meeting Bishop Freeman presided. The opening prayer was offered by Dr. James Shera Montgomery, chaplain of the House of Representatives. Addresses commending the project were delivered by Dr. Abram Simon, Rabbi of Washington Hebrew Congregation; Dr. Carl C. Rasmussen, President of the Washington Federation of Churches; and Dr. John Cartwright, Pastor of the Roman Catholic Church of the Immaculate Conception. Dr. Alvah J. Brasted,

Chaplain in Chief, United States Army, offered the closing prayer.

O. J. RANDALL.

APPLYING CHRISTIANITY TO TODAY'S PROBLEMS

THE PRESBYTERIAN TRIBUNE, while serving the Presbyterian Church, U. S. A., is more than a denominational paper. It seeks to present every vital phase of modern church life. Its policy is to apply the Christian spirit and ethic to the problems and issues of the day.

Ministers and laymen alike are attracted by its timely editorials and stimulating articles and inspired by the news it contains of church activities, far and near. Wide awake religious education directors and others, who must lead and direct youth, are finding invaluable the religious drama page, conducted by Dr. Elliot Field, the youth page, and other regular features.

Dr. Edmund B. Chaffee is the editor, and James V. Clarke, managing editor. They are assisted by a strong group of ministers and laymen not only from the East, but from almost every state in the union.

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